तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Eligible to Live in Vrindavan

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

To go to the forest and live there with the animals, meditating upon the Supreme Personality of Godhead, is the only means by which to give up lusty desires. Unless one gives up such desires, one's mind cannot be freed from material contamination. Therefore, if one is at all interested in being freed from the bondage of repeated birth, death, old age and disease, after a certain age one must go to the forest. *pañcāśordhvaṁ vanaṁ vrajet.* After fifty years of age, one should voluntarily give up family life and go to the forest. The best forest is Vrindavan, where one need not live with the animals but can associate with the Supreme Personality of Godhead, who never leaves Vrindavan. Cultivating Krishna consciousness in Vrindavan is the best means of being liberated from material bondage, for in Vrindavan one can automatically meditate upon Krishna. Vrindavan has many temples, and in one or more of these temples one may see the form of the Supreme Lord as Radha-Krishna or Krishna-Balaram and meditate upon this form. As expressed here by the words *brahmaṇy adhyāya,* one should concentrate one's mind upon the Supreme Lord, Parabrahman. This Parabrahman is Krishna, as confirmed by Arjuna in *Bhagavad-gītā* (*paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān* [*Bg*. 10.12]). Krishna and His abode, Vrindavan, are not different. Sri Chaitanya Mahaprabhu said, *ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam.* Vrindavan is as good as Krishna. Therefore if one somehow or other gets the opportunity to live in Vrindavan, and if one is not a pretender but simply lives in Vrindavan and concentrates his mind upon Krishna, one is liberated from material bondage. One's mind is not purified, however, even in Vrindavan, if one is agitated by lusty desires. One should not live in Vrindavan and commit offenses, for a life of offenses in Vrindavan is no better than the lives of the monkeys and hogs there. Many monkeys and hogs live in Vrindavan, and they are concerned with their sexual desires. Men who have gone to Vrindavan but who still hanker for sex should immediately leave Vrindavan and stop their grievous offenses at the lotus feet of the Lord. There are many misguided men who live in Vrindavan to satisfy their sexual desires, but they are certainly no better than the monkeys

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and hogs. Those who are under the control of *māyā*, and specifically under the control of lusty desires, are called *māyā-mṛga*. Indeed, everyone in the conditional stage of material life is a *māyā-mṛga*. It is said, *māyā-mṛgaṁ dayitayepsitam anvadhāvad:* [SB 11.5.34] Sri Chaitanya Mahaprabhu took *sannyāsa* to show his causeless mercy to the *māyā-mṛgas*, the people of this material world who suffer because of lusty desires. One should follow the principles of Sri Chaitanya Mahaprabhu and always think of Krishna in full Krishna consciousness. Then one will be eligible to live in Vrindavan and his life will be successful. ❀

— Purport to *Bhāg.* 9.19.19

External Formalities & Sectarian Conflicts

Srila Thakur Bhaktivinode's
Śrī Kṛṣṇa-saṁhitā *10.4*

sampradāya vivādeṣu bāhya-liṅgādiṣu kvacit
na dviṣanti na sajjante prayojana-parāyaṇāḥ

Nourishing love is the living entity's goal of life. Knowing this, the devotees of Krishna neither like nor hate external formalities and sectarian conflicts. They remain indifferent to all forms of insignificant bigotry. ❀

— Translation by Sri Bhumipati Das and Pundarika Vidyanidhi Das.

Power of Chastity

Sri Srimad Gour Govinda Swami

Devotee: You have been speaking about spiritual pride. Once you gave a class about someone named Sukanya. You said that the pride she had was not wrong.

Gour Govinda Swami: Sukanya's father married her to Chyavan Muni. Chyavan Muni was such an old man that he couldn't move. Still, Sukanya was chaste and devoted to her husband. She was the daughter of a great king, but she became humble and tolerated everything. Finally the Aswini-kumaras came and made that *muni* a very handsome young man.

Devotee: It says in the story that when the father came and saw her sitting next to this young man, he chastised her. At that time she smiled because she was proud of her chastity.

Gour Govinda Swami: Yes. There is another similar story of a chaste lady who was married to a leper *brāhmaṇa*. Mandavya Muni cursed her, "You are proud of your chastity. Therefore I curse you — as soon as the sun rises in the morning your husband will die. Then we will see how you keep up your devotion towards your husband."

Mandavya Muni was thinking, "I'll crush her chastity." But she said, "If I am really chaste, then the sun will not rise tomorrow morning." When the next day came, that is what happened. The sun didn't rise. It was a problem for Lord Brahma. "The sun is not rising. How will my creation be maintained? It will all be destroyed." What was the nature of her pride? It is not the pride of a demon. She didn't use this power of chastity in a whimsical way. Only when a dangerous time came did she utilize it.

There is also the story of Savitri, who by dint of her chastity brought back her husband from Yamaraja's abode. ❀

— From a *darśana* on 5 November 1993, in Bhubaneswar, India.

The Meeting of Parshuram and Lord Ramachandra

Part Four

Reverend A. G. Atkins

For more about Reverend Atkins, see Bindu 116.

In our previous issues, Parshuram had become angry over Lord Ramachandra's breaking the sacred bow of Lord Shiva. Unable to tolerate his haughty words, Lakshman spoke in a sarcastic and chivalrous way to Parshuram. The enraged Parshuram was about to attack Lakshman when Viswamitra spoke in a way to calm him down. Here Lakshman continues his sarcasm, minimizing the value of Lord Shiva's bow.

Then said Lakshman again, "To the world is well known
"Holy sir, the dread temper which here now you own;
"The debts owed your parents you've paid with great pains, *
"Now only the debt to your master** remains;
"That debt now from me you are sternly demanding,
"The int'rest has grown, for it's long been outstanding;
"So call up the creditor; when we have met
"I will open my purse and at once pay the debt."

* *By killing all the kṣatriyas* ** *Lord Shiva*

Hearing these bitter words, Parshuram his axe grasped,
And the people in terror "Alas! Alas!" gasped.

Lakshman taunted, "Again your axe over me swings,
"But I spare you as Brahman, you foe of all kings;

"You've not happened to meet yet a soldier and rouse
"Him to fight; holy Brahmans are big—in the house!"

Said the people, "He's wrong when he speaks in this way."
Rama signalled his brother his folly to stay.

Lakshman's answer to Parshuram's wrath was like fuel,
The fierce flame was re-kindled by it;
So Rama, before it burst forth, said to quench it,
In tones that were courte'us and quiet.

"My lord, I beseech you to show him compassion;
"Don't pour on an infant your wrath in this fashion;

"If only he knew your true worth, would he ever
"So foolishly boast as your equal, sir? Never!

"When children are up to some mischief, their teachers
"And parents are pleased with the dear little creatures.

"Be kind to your servant, tho' patience he tries,
"As becomes one so resolute, saintly and wise."

Rama's quiet words cooled his rage down for a while,
But then Lakshman said something again, with a smile,

Which when Parshuram saw, again anger outburst;
He said, "Rama, your brother's a sinner accurst;

"At heart he is black, tho' in body he's fair;
"It is poison he drinks and not milk, I declare;

"He's by nature perverse; you he never will heed,
"And the rascal can't see that I'm deadly indeed."

Lakshman laughed and again said,
"Saint, listen to me,
"For the root of all evil is wrath;
"People under its influence do sinful things
"And against the whole world set their path.

"I'm your follower, sir, I would like you to know;
"Give up anger and on me your favour bestow;

"Broken bows, sir, can never by rage be repaired;
"Just sit down, I beseech you, your feet must be tired!

"If you're fond of the bow, let the trouble be ended;
"Call some skilful workman and let it be mended."

At these words of Lakshman, said Janak afraid,
"Such discourtesy's wrong; at once let it be stayed."

The citizens too said in trembling and fear,
"The young prince has committed great wrong, it is clear."

Meanwhile Parshuram, hearing the lad's fearless tones,
Became helpless as anger burned thro' to his bones.

To Rama he said, "Now to you I am pleading;
"I've spared him as your brother, that one fact heeding;

"How can such foul mind with fair form be allied?
"Tho' the pot is of gold, there is poison inside,"

- continued in the next issue -

—*The Ramayana of Tulsidas*. Published by Shri Krishna Janmasthan Seva-sansthan. Mathura, India. 1987. Pages 343-346.

Glories of Adwaita Acharya

By the medieval Vaishnava poet, Shyam Das

(Aśābarī-rāga)

jaya advaita dayita karuṇāmaya rasamaya gaurāṅga rāya
nityānanda candra, kanda yachu mānasa, mānuṣa se karuṇāya

Glory to dear, merciful Lord Adwaita! He is very kind to the people. Sweet Lord Gauranga Ray and Lord Nityananda-chandra always stay in his heart.

aja-bhava deva, deva-gaṇa vandita, yachu saha eka parāṇa
sura-muni-gaṇa, nārada śuka surasuta, yāka marama nāhi jāna

Brahma, Shiva, and all the demigods bow down before his feet. He is their very life. Even Narada, Sukadev, and the great demigod-sages do not know all his glories.

(Refrain) dekha dekha dīna dayāmaya rūpa
daraśane duritadūra karu durajane deyata prema anupa

Look! Look! He is mercy personified, giving mercy to the poor and fallen. His glance makes sins flee far away. To the fallen people he gives the peerless gift of ecstatic spiritual love.

akhila jīvana jana, nimagana anukhaṇa,
biṣaya biṣānala māha
yāka kṛpāye so-i aba jane jane,
prema karuṇā abagāha

He rescues the poor fallen souls who at every moment are drowning in the poison flames of materialistic life. He kindly picks them up and plunges them in the nectar of ecstatic spiritual love.

aichana parama, dayāmaya pahuñ
mora sītā-pati ācārya
kaha śyāma-dāsa āśa pada-paṅkaja
anukhana ha-u śiro-dharya

My Lord Adwaita Acharya is supremely merciful. Shyam Das says, "I yearn to attain Lord Adwaita's lotus feet. At every moment I place his lotus feet upon my head." ✿

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Meditating on Srila Adwaita Acharya

śuddha-svarṇa-ruciṁ divyopavītaṁ vana-mālinaṁ
tila-taṇḍula-keśābhaṁ sūkṣma-śvetāmbaraṁ vibhum
premānanda-mayaṁ śāntaṁ candanākta-kalevaraṁ
advaitaṁ gaura-candrasyācāryam īśaṁ smarāmy aham

I remember the Supreme Lord and controller Sri Adwaita, the preceptor of Gaurachandra Mahaprabhu, whose body, with a beautiful sacred thread on it, is shining with pure gold and smeared with sandalwood paste as he wears a garland of forest flowers. Lord Adwaita's hair is of the color of sesame seed. Dressed in fine white garments, he is peaceful and saturated with bliss of pure love of God.

sad-bhaktāli-niṣevitāṅghri-kamalaṁ kundendu-śuklāmbaraṁ
śuddha-svarṇa-ruciṁ su-bāhu-yugalaṁ smerānanaṁ sundaram
śrī-caitanya-dṛśaṁ varābhaya-karaṁ premāṅga-bhūṣāñcitam
advaitaṁ satataṁ smarāmi paramānandaika-kandaṁ prabhum

I continuously meditate on Lord Adwaita, the only root of the supreme bliss, who puts on the ingredients of divine love as his ornaments, granting the boon of fearlessness with his palm. Dressed in garments as white as the moon and jasmine combined, he emanates the effulgence of pure gold, while beelike devotees serve the two lotuses of his feet. The arms of Lord Adwaita are handsome and there is a smile on his beautiful face as he glances at Sri Chaitanya Mahaprabhu.

bhaje 'dvaitaṁ maheśaṁ kanaka-giri-nibhaṁ śveta-vastraṁ praśastaṁ
ratnākalpojjvalāṅgaṁ jagad-agha-haraṇe sarvadotkaṇṭhitaṁ tam
bhaktādhīnaṁ samantāt stutam amara-gaṇair viśvambhara-prekṣaṇaṁ
viśvādyaṁ viśva-bījaṁ nikhila-bhaya-haraṁ śuddha-bhakti-pradaṁ tam

I worship Adwaita, who, destroying all fears and bestowing pure devotional service, is glorious Lord Mahesh himself. He wears white garments, and his limbs, decorated with jeweled ornaments, shine, thus making him look like a golden mountain. Submissive to the devotees, he is ever eager to relieve the universe of its sins. Hosts of demigods praise Lord Adwaita, who is the original being of the universe and the seed of creation, his glance fixed on Lord Vishwambhar. ✿

— Translated by Nityananda Das from *Śrī Manohara Bhajana Dīpikā*. Published by Sri Gauranga Mahaprabhu Mandir, Chakleshwar, Govardhan. Gaurabda 517.

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